THE SPIRITS VOICE

Concerning

HIMSELFE:

OR,

A Faithful and Clear

DISCOVERY

Of the Operations of the

SPIRIT

IN

The Hearts of the Saints.

Omnes enim quando oramus, mendici Dei ſumus, antè januam magni patris familias ſtamus, imò etiam proſternimur, ſupplices ingemiſcimus aliquid volentes accipere, & ipſum aliquid ipſe Deus *eſt.* Auguſt. de verbis Domini, Serm. 15.

Ad omnem ſanctam operationem ab homine peragendam, requiritur, non modo gratia regenerationis hominem habitualiter diſponens, ſed & motio Dei gratioſa, ipſum actualiter movens, ſine qua vel ſola, licet propter gratiam regenerationis dicatur poſſe bene operari, fieri non poteſt, ut actu bene operetur. Twiſſ. Vind: Gratiæ, &c.

BY *PETER ATKINSON*, Mininſter of the everlaſting GOSPEL.

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To the Christian Reader.

IN trial of spirits (Christian Reader) keep alwayes in mind this necessary Truth concerning the Spirit of Truth, which is, That the Spirit of truth glorifies Jesus Christ; Hence thou mayest safely conclude, That those spirits that deny Jesus Christ, that rob him of his glory, are not of God. Those that with the Arians, Familists, and Paul Best, (none of the best) deny Christs Divinity; or with the Eutychians, his Humanity; or with the Nestorians, teach that he hath two persons; or with the Monothelites, that he hath onely Joh. 16. 14

ly one Will; or with the Macedonians *and* Valentinians, *that he brought his Body from Heaven; or with the* Socinians, *deny his incarnation and satisfaction for sin; or with the* Quaker *deny justification by the sufferings of Christ at* Jerusalem; *these do not glorifie, but dishonor Christ, and so are not led by the holy Ghost. This Caution may be one preservative against poyson; If thou wouldest know more concerning the holy spirit, read over this little* Treatise; *the time will not be long, thy labour (I hope) will not be lost; it's short; good reason; the world is full of Bookes. The Communion of the Holy Ghost be with thee.* Amen.

Thine *J.P.*

TH

THE SPIRITS VOICE CONCERNING HIMSELF.

ALthough ſome ſcoff at the Saints of God in reference to their having the ſpirit of Grace in them; and others deluded and preſumptuous, boaſt of the Spirit of God, who are indeed inſpired with an evil ſpirit, as *Zedekiah* the falſe Prophet, 1 *King*. 22. 24. and ſome audaciouſly aſſert, That grace may be loſt, and the ſpirit taken away from ſuch as are truly Saints; yet the truth is, the ſpirit of grace is in all thoſe, onely in thoſe, and never departs from any of thoſe, who are indeed born of him, and renewed by him.

Search Divine Records, you ſhall find how God hath promiſed to pour his ſpirit upon his people, *Iſa.* 44.3,4,5. as alſo that he ſhall not depart from them, *Iſa.* 59.21. He is ſaid to be given unto them, *Rom.* 5.5. To dwell in them, *Rom.* 8.11. 1 *Cor.* 3.16. to abide with them, *John* 15.16. They are the habitation of God by his ſpirit, *Eph.* 2.22. the Houſe of God, *Heb.* 3 6. they are the temple of God, 1 *Cor.* 3.16. yea, their bodies are the temple of the Holy Ghoſt, 1 *Cor.* 6.19.

Now for the prevention of ſelf-deceiving, and for our ſingular comfort and encouragement in God's wayes, let us diligently examine our ſelves whether the ſpirit be in us, by theſe bleſſed effects of the ſpirit following.

1. They that have the ſpirit know all things, as the 1 John 2.20. Apoſtle ſaith, *Ye have an unction from that holy one,* (that's the ſpirit from Chriſt your Head) *and ye know all things*; in the *Syriac* it is, *Ye know, or diſcern every man*; as if St. *John* had ſaid, Ye know thoſe falſe Teachers that went out from us, and were not of us; and it's according to that of our Saviour, *Ye ſhall know them by their fruits*, partly by their pride contention, ſeperation; partly by their Doctrine; for if any man do Gods will, he ſhall know the doctrine whether it be of God; the Saints know falſe Doctrine ſo as not to know it, own it, but diſallow it; *They know not* (ſaith Chriſt) *the voice of ſtrangers*: Alſo they know falſe Teachers by the fruit of their Doctrine in their followers, which is neglect of duty, looſeneſs of life.

But

But this is not all, for in the 27. verſe the ſpirit is ſaid to teach them ſo, that they needed not that any man ſhould teach them; and its ſaid alſo, That he had thus taught them; ſee the words; that is, They needed not that any man ſhould teach them any other thing, any otherwiſe then the ſpirit had taught them. Now for the ſpirits teaching, obſerve how God is ſaid to ſend his word by his ſpirit in his Prophets, *Zech.*7.12. the ſpirit of the Lord was upon Chriſt to preach the Goſpel, *Luke* 4.18. and the Apoſtles are ſaid to ſpeak the things of God in the words which the Holy Ghoſt teacheth, 1 *Cor.*2.13. therefore the Holy Ghoſt taught the Saints by the Prophets, Chriſt, & the Apoſtles; and ſo the words of the Prophets, Chriſt and his Apoſtles, are the words of the Holy Ghoſt; theſe words he teacheth and makes known unto the Saints, other words they needed not know; none are like theſe, nor more words, theſe make wiſe unto ſalvation.

Further, they know all things neceſſary to be known; they know the firſt Principles of the Oracles of God; they know Chriſt and him crucified; they know the grace of our Lord Jeſus Chriſt, how that being rich for their ſakes, he became poor, that they through his poverty might be made rich. They know that they are tranſlated from death to life, that they have everlaſting life, that all things work together for their good.

The ſpirit of God being in a man, doth bear witneſs with his ſpirit that he is a child of God, *Rom.*8. 16. Theſe two ſpirits, the ſpirit of man ſpiritualized, the conſcience purged from dead works, which 2.

is a thousand witnesses; and the Holy Ghost (the spirit of truth) joining with man's spirit for confirmation of this necessary truth, do make use of the spirit's words in Scripture, and the spirit's work upon man's heart, after this manner.

Those that come out from amongst the ungodly, are seperate, and touch not the unclean thing; they are God's children, he hath promised to be a Father to such, and that they shall be unto him sons and daughters, 2 *Cor.*6.16,17. But thou art (say these witnesses to a man) come out, art seperate, dost not touch the unclean thing, therefore thou art a child of God. Further, they testifie after this manner; Those that are poor in spirit mourn, hunger and thirst after righteousness, are blessed, and so Gods children; but thou art poor in spirit, dost mourn, hunger and thirst after righteousness, *Ergo*, thou art a childe of God. And thus these that receive Christ to them, he gives power to become the sons of God; those that love those that are begotten, are also begotten of God, and are his own dear children; but thou (say these witnesses to a man) hast received the Lord Christ (though with a shaking hand) lovest dearly God's children, therefore thou art a childe of God.

3. The spirit of God is the spirit of promise, and the godly are said to be sealed therewith, *Eph.* 1. 13. God hath given his people promises, confirmed these promises by oath, added thereunto outward seals, Baptism and the Supper of the Lord; and as though this were not sufficient, he gives an inward seal, the spirit of his Son; the spirit discovers unto them

them the fulness and freeness of the covenant; the preciousness, certainty, and infallibility of the promises; so they are sealed with the holy spirit of promise, and hereupon being sealed, they set to their seal that God is true; *John.*3.33.

4. The spirit also in the godly, seals them unto the day of redemption. *Eph.*4. 30. The day of Judgement though it shall be a day of wrath to the wicked, yet it shall be a day of redemption unto the Saints; they shall then be redeemed from the grave; they shall all be fully and everlastingly delivered from all evils; the spirit of God assures the Saints hereof; so that when they hear Christ say, *Surely I come quickly*; they do no say, *God forbid*; but *Amen, Even so come Lord Jesus.*

5. Accordingly the spirit is the Earnest of our inheritance; *Eph.* 1.14. Believers are heirs, heirs of a countrey the Patriarchs sought after, a House whose builder and founder is God; a Kingdom that cannot be moved; an inheritance incorruptible, undefiled, that fades not away, reserved in heaven for them; the spirit of God given to the Saints, is the earnest of this countrey, house, kingdom, inheritance; somewhat of it securing unto them the whole in time; the first-fruits of a plentiful harvest.

6. If the spirit of God be in us, *he sheds* (saith the Apostle) *the love of God abroad in our hearts*: *Rom.* 5. 5. He gives us to behold what manner of love the Father hath shewed unto us, how he loved us first; how his love is undeserved; how it is abundant; how of children of wrath and hell, he hath made us children of God, heirs of God, coheirs with Jesus

Christ, how it's an everlasting love: God will not of a most merciful Father become a most inexorable Judge, as the *Arminians* saith: hereupon God lifts up the light of his countenance upon us, we feel his love, our hearts are warmed and ravished therewith, so that we return love for love, yea we love God above our lives.

7. Another effect of the spirit of God, is seasonably to comfort the hearts of the children of God: *I will pray the Father,* (saith Christ) *and he shall send you another comforter.* John 14.16. he comforts the Saints concerning all their sins committed, evils suffered, the displeasure of God, assaults of Satan, malice of men; against the Law in the members rebelling, that body of death pressing, and all spiritual wants pinching and grieving.

8. Another blessed effect of the spirit of God, is Joy: *The kingdom of God* (saith the Apostle, *Rom.* 14 11:) *consists not in meat and drink, but righteousness, peace, and joy in the Holy Ghost*: this Joy is in Christ Jesus, *Phil.* 3. 3. in God's favour, *Psal.* 4. 7. in the word, *Psal.* 119. 111. *Thy testimonies are the rejoicing of my heart, in hope of the glory of God, Rom.* 5. 2. It's a joy unspeakable and full of glory, 1 *Pet.* 1. 8. It's a joy that a stranger shall not meddle withall, *Prov.* 14. 10. and that no man shall take from a childe of God, *Iohn* 16. 22. It's a joy attained by the written word: *These things* (saith *John*) *I write unto you that your joy may be full,* 1 Iohn 1. 4.

9. The good spirit of God helpeth the infirmities of the Saints, *Rom.* 8. 26. strengthenerh them with strength in the inward man, *Eph.* 3. 16. they of themselves

selves are infirm, weak, afflictions are a burthen too heavy; Satan and the old man are too strong; the work they have to do is too great; through the presence and assistance of the spirit they have strong consolation in the midst of troubles, their faith is strengthened, they give glory to God, their love is strong as death, which many waters cannot quench; and notwithstanding the difficulties and impediments of holy duties, they are resolved to go on.

10. Accordingly the spirit of God emboldeneth believers to appear for the truth and wayes of God, *Acts* 4.8.13. We are of our selves timerous, prone to shrink and shame all: the holy spirit of God is wont to put courage into the godly, that they dare hazard both Estate and life in the cause of Christ.

11. Likewise the spirit of God maketh intercession for the Saints with groanings which cannot be uttered, *Rom.*8.26,27. they know not what to ask as they should, the spirit of God is the spirit of prayer, and helpeth them not onely to say, but cry *Abba Father*: *Gal.*4.6. to cry day and night: *Luke* 18. 7. to cry to God with their whole heart: *Psal.* 119. 145. *We groan* (saith the Apostle) *being burthened*: 2 *Cor.*5.4. burthened with the body of death, sins, temptations, afflictions, oftentimes with the sence or fear of God's displeasure, and come thus burthened into God's presence, and pray to God with groans, yea groans that cannot be uttered.

12. The Saints with open face beholding the glory of the Lord, are by the spirit (saith the Apostle) transformed into the same image, from glory to glory: 2 *Cor.*3.18. the Saints are glorious in this world, their

their glory is ſpiritual, it conſiſts in the image of Chriſt and of God, in righteouſneſs and true holineſs, the ſpirit doth change them from one degree of this glory unto another, till they be perfectly glorious in the kingdom of heaven.

13. And as the ſpirit transforms into the image of Chriſt, ſo he is wont to bring the words of Chriſt (which they have heard) to their remembrance, *Iohn* 14.26. this is not below the ſpirit of God, for he is the ſpirit of the Son, and the Son's words are his words alſo; therefore he helpeth the weak and ſlippery memories of the Saints, bringeth God's word to their remembrance, that thereby they may reſiſt ſatan, anſwer gain-ſayers, edifie and comfort one another, preſerve themſelves from ſin, and comfort themſelves in a time of trouble.

14. Further, the ſpirit of God leads the ſaints, *Rom.* 8. 14. they cannot ſtand but as he upholds them; they cannot go but as he leads them, he leads them in the old and good way, in the way of truth, in the way of God, of holineſs and righteouſneſs: in the way of wiſdom, humility, meekneſs, uprightneſs, peace: In a word, in the way of Gods commandments, the way of heaven: *I will put* (ſaith the Lord) *my ſpirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my judgements, and do them*, *Ezek.* 6.27. And this he doth by his voice in the Meſſengers of Chriſt ſounding in their ears, and his power and gracious influence upon their hearts.

Now concerning the Law, called the Commandment, two commandments, ten words; know this for thy future & eternal good, That *Adam* through his fall loſt

loſt the image of God, conformity in heart, and life to the Law: Chriſt as Prieſt (beſides other things) hath purchaſed conformity to the Law: God in Chriſt hath promiſed this conformity: Chriſt as a Prophet he reveals the Law; as a King, ſubjects man's will unto it; and for this cauſe puts his ſpirit in the hearts of his people: God gives them faith whereby they believe, that God according to his gracious covenant will pardon their ſins, and put his Laws in their minds, and write them in their hearts, give them to obey the Law, and repentance alſo, even ſorrow for breaking the commandments, with an endeavour of obedience; therefore the *Antinomian* in ſlighting of the Law of God, (I ſpeak not of it as a covenant of works) ſlights Chriſt's three-fold Office, ſlights the covenant of Grace, the Office of the holy Ghoſt, bewrayes his want of the Divine nature, the image of God, the new man, which is ſubject to the Law of God, and to have a carnal mind, which neither is, nor can be ſubject to the law; he knowes not what Faith is, what repentance means. O *Antinomian*, that ſayeſt Chriſt muſt be all and man nothing; is Chriſt the Lord thy God? and doſt thou worſhip him? according to that *Pſal.* 45. ii. And whether art thou of the number of thoſe that every where call upon the Name of Jeſus Chriſt our Lord? according to that 1 *Cor.* 1. 2. 2. Whether is Chriſt thy leader and commander? and doſt thou obey him? as it is *Iſa.* 55. 4. He commands thee to repent, believe, ask, ſeek, knock, ſtrive to enter in at the ſtrait gate, to deny thy ſelf, take up thy croſs, to watch and pray, to ſay, *Hallow-*

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ed be thy Name; thy kingdom come, thy will be done, &c. to say, *Forgive us our trespasses*: to pray in good earnest for pardon of thy sins daily: Dost thou obey Christ herein? if not, though thou sayest that Christ is thy all, yet thou dost but mock Christ, and makest him nothing. I fear thou dreamest (according to a discovery of thee, and such as thou art) that Christ was but a meer man, and that coming unto God by faith, he was godded with God, and that herein he is an example and pattern unto us, and thou imitating Christ herein, thou likewise art godded with God, equal to Christ, yea past him in respect of any further use thou hast of him, and a Christ to others: O *Antinomian*, God ere long will awake thee out of thy dream concerning his Son and thy self, fear shall surprise thee, the terrors of God shall compass thee, trouble and anguish shall take hold upon thee.

15. The spirit of God is a free spirit, and doth establish the people of God: *Establish me* (saith *David*) *with thy free spirit*: he is free in his operations, he bloweth where he listeth; his influences and breathings are gracious, *Psal.* 51. 12. he frees the spirits of the saints for, and in duties of piety and mercy; he doth stablish, strengthen, and settle the saints according to the promise, 1 *Pet.* 5. 10. he doth not suffer the souls in whom he dwells, to be unstable souls, tossed to and fro, and carryed about with every wind of Doctrine, to turn *Anabaptists*, Seperatists, *Quakers*, Blasphemers; to turn with the dog to the vomit, and the sow to the wallowing in the mire, and the unclean spirit to return with seven other

spirits

spirits worse then himself, that so his latter end should be worse then his beginning.

Lastly, they that are possessed with the holy Ghost, are far from sinning against the holy Ghost, yea they are troubled at the thought of that sin; this sin is not as some fancy, when a man will not be convinced by miracles that Jesus is the Christ: this sin is after illumination, conviction: It is saith Christ, a word against the holy Ghost; it is blaspheming and reproaching the holy Ghost, as we read expressly in the Evangelists; those that after they have escaped the pollutions of the world by the knowledge of the Lord Jesus, do depart from the holy commandment given unto them, and wallow in sin, that sin willingly after they have received the knowledge of the truth, do despite (it's said expressly) to the spirit of grace, and are guilty of this sin: see *Heb.* 10. 2 *Pet.* 2. The Pharisees sinned against the holy ghost in saying that that spirit by which Christ spake and wrought Miracles, was an unclean spirit: *Mark* 3: 28, 29, 30.

And do not our *Quakers*? those I mean who were enlightened) sin against the holy ghost, in saying that that spirit in Christ's Ministers by which they preach, which is the same spirit, is an unclean spirit, a Devil?

Yea; they that are possessed with the holy ghost are not only far from sinning against the holy ghost, but they are afraid of those sins we read of in the scriptures, *viz.* Tempting, resisting, & vexing of the holy spirit of God; yea further, of quenching, or grieving of him; and when as through sin he is grieved, their

spirits are grieved, their souls are greatly troubled, they cry out, *Take not thy holy spirit from us, Psal. 51.11.*

But some may say, It seems that some that are enlightened taste of the heavenly gift, are made partakers of the holy ghost, fall away, and so fall short of heaven.

I answer, The seed of saving grace once sown in the heart of a man though it be but as a grain of Mustard-seed, doth never perish, but through the spirit of grace is still preserved; this grace in the very first moment it is infused, created, differeth much from that we call common grace; it's a thousand times better, a fruit of God's eternal love, purchased with Christ's blood, and promised onely to such as God sprinkles with this blood, *Ezek. 36. 25, 26.* and differenceth a mans duties from the duties of the ungodly, both in respect of the manner and end; as also though it be but a dram, it denominateth a man gracious, and in time is prevalent against corruptions. The spirit of God may (in reference to the glory of God, & the churches good) inlighten the reprobate by the Ministry of the word, so as he may be much affected & reformed, yet he never attains a new heart, a good & honest heart, he never becomes a new creature, all his reluctancy and duties are in reference to himself; his faith is feigned, his love is feigned, he himself but a wretched hypocrite at the best; there is alwayes a vast distance even betwixt him and the broken Reed; betwixt his grace (if you call it grace) and the smoking flax; the root of the matter is not in him, neither any good thing towards the Lord:

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Jehu though he was zealous for the Lord, and *Judas* forward for the poor, yet they had no ſpark of true grace: *Solomon* when he was at the loweſt, had a ſpark, though no more, and that buryed under many aſhes: he had ſomewhat of the Divine nature, they nothing of that nature; his did differ much from theirs, even in the ſpecies, form, and eſſe thereof.

Hence it neceſſarily follows, that they who are not enlightened, know not all things neceſſary to be known unto ſalvation, are not comforted, ſealed, have not the love of God ſhed abroad in their hearts, do not boldly profeſs the truth, do not call upon the Name of the Lord with groans, do not walk in the wayes of God, *&c.* however they may pretend to the ſpirit of grace, yet they never had, neither as yet have him dwelling in them.

Further I add, that they which ſpeak evil of the Scriptures, are void likewiſe of the ſpirit, for the Scriptures are the words, inſpiration, and breath of the ſpirit of God; *holy men of God ſpake* (ſaith the Apoſtle) *as they were moved by the Holy Ghoſt*, 2 *Pet.* 1. 20, 21. *Paul* tells us, that the words of *David*, *Pſal.* 95. 7. are the words of the holy ghoſt, *Heb.* 3. 7. *As the Holy Ghoſt ſaith, Harden not your hearts*: the holy ghoſt is ſaid ſeven times in the ſecond & third chapters of the *Revelation*, to ſpeak unto the churches thoſe words which *St. John* from the mouth of Jeſus Chriſt writ unto the churches.

Laſtly: *Jude* ſaith expreſly, that ſuch as deſpiſe Dominion, ſpeak evil of Dignities, go in *Cain*'s way, run greedily after the error of *Balaam*, gainſay with *Core*, that ſpeak great ſwelling words, and ſeperate themſelves

ſelves, are ſenſual not having the ſpirit. There is a ſeperation lawful, warrantable neceſſary he members of the church of *Corinth* are called out from among the Idolatrous heathen, and commanded to ſeperate from them, 2 *Cor.* 6. but not any member of the church of *Corinth* was commanded to come out of the church it ſelf, or to ſeperate from the body thereof, though it was very corrupt, ſuch a ſeperation is expreſly forbidden in the Book of God, *Heb.* 10.

It's lawful, yea neceſsary, to ſeperate from the church of *Rome*, it's *Babylon*, out of it we are called: this heavenly call we have ſo far obeyed, as that we are condemned for hereticks, have reſiſted unto blood, many have been burnt at ſtakes: Have they charity and the ſpirit of God, that dare forſake, and alſo condemn our Aſſemblies?

But ſome may ſay upon the reading of this Diſcourſe, What means ſhould we uſe that God may pour down his ſpirit upon us?

I anſwer, We muſt ask the ſpirit of God: Chriſt ſaith, *Luke* 11. 13. *If ye who are evil know how to give good gifts unto your children, how much more ſhall your heavenly Father give the Holy Ghoſt to thoſe that ask him?* It's duty, not preſumption to pray for him.

2. We muſt attend upon the word, it's the chariot of the ſpirit, and turn alſo at God's reproof: *Prov.* 1. 23. *Turn ye at my reproof, ſaith the Lord: Behold I will pour out my ſpirit unto you, I will make known my words unto you.*

3. We muſt thirſt after the Water of life, the ſpirit of God: I *will* (ſaith the Lord) *pour water upon the thirſty, and floods upon the dry ground; I will pour my*

my spirit upon thy seed, and my blessing upon thy offspring, Isa. 44. 3.

We must believe on the Son of God, Christ inviting the thirsty to come unto him, and promising water of life unto them: *John* 7. 37, 38, 39. It's said, *This he spake of the spirit which they that believe on him should receive.* 4.

Let us distinguish betwixt that new heart and spirit which God according to his promise puts in his people, and God's holy spirit which he hath promised to put within them: We must necessarily distinguish betwixt grace, and the spirit of grace; the new creature, and the Creator: The Lord saith in *Ezek.* 36. 26. *A new heart will I give unto you, and a new spirit will I put within you*: And verse 27. he adds another promise, and saith he, I *will put my spirit within you*. And the Apostle *Rom.* 8. 9. saith, *Ye are not in the flesh, but in the spirit, if so be the spirit of God dwell in you: Now if any have not the spirit of Christ, he is none of his.* Distinguish also betwixt the spirit's being in a man in respect of his essence, and in respect of his influence and operations: The Lord promiseth in many places (saith Orthodox *Downam* in his *Christian Warfare*) to give unto us his holy spirit, which is not onely to be understood of the gifts and graces of the spirit, but also of the vertue and efficacy of the spirit dwelling in us. 5.

Let us also lean upon the good spirit of God, trust in him for direction, guidance, assistance in all things, let us give him glory herein, and he will be with us, quicken, settle, lead & perfect us. To whom with the Father and his dear Son Jesus Christ, be glory for ever. *Amen. Amen.*

Rea-

Reader, becauſe ſome pages are vacant, I thought good to put down certain railing ſpeeches of the Papiſts againſt our Proteſtant-Miniſters, that it may appear to all our hearers that the *Quakers* are either diſciples to the Papiſts, or their confederates, or at the leaſt led, or rather miſled by the ſame ſpirit.

Some of their railings are theſe that follow:

The Devil poſſeſſeth you.
The ſpirit of the Devil is within you.
The Devil reigneth in your hearts.
Ye are moved by the inſtinct of Satan.
The Devil hath you faſt bound.
Ye are the children of the Devil.
Ye are the limbs of Antichriſt.
Ye are the practiſed Miniſters of Antichriſt.
Your Babilonical tower.
Ye are faſt bound in Satans fetters.
Ye have learned of the Devil.
The ſpirit of Satan is in you.
Satan holds you captive.
Thou Heretick *Judas*, *Beelzebub*.
You are Miſcreants.

Theſe railing ſpeeches, with many others, are gathered out of the writings of Mr. *Harding* and other Popiſh writers, by thoſe two famous Divines, B. *Jewel*, & D. *Willet*, and are ſet down in B. *Jewel*'s Defence of the *Apology of the Church of England*, and Dr. *Willet*'s *Four Pillars of Popery*, to

Call

Call to mind good *Reader*, what railing speeches thou hast heard out of the mouths of the *Quakers*, and compare them with these railings of the Papists, and then judge whether they or we be more popish.

1. Joh 4.1. believe not every Sp. but try every Doctrine whether it be of God for many false Prophets are gone out into the world. 1 Cor 14.29.32. — Try the Spirits whether they are of God because many false Prophets are gone out into the world. 1 Joh 4.1. — Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing Spirits and doctrines of Devils. 1 Tim 4.1. — Therefore we must try the Spirits whether they are of God, because many false Prophets are gone out into the world. 1 Joh 4.1. — Every Doctrine must be tried by the Spirit. Every Doctrine must be tried by the Spirit of God. Every Teacher must be tried by the Spirit of God. Every Spirit must be tried by the Spirit of God